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THE EDUCATION OF WOMEN AS MEASURED IN CIVIC AND SOCIAL RELATIONS

Presented at the Pan-American Scientific Congress, Washington, December, 1915

The extent and scope of civic responsibility has greatly extended in the past decade, marking the evolution of a new, conscious ideal. All responsibility for social amelioration and social advancement is fast coming to be civic. It follows, therefore, that a discussion of the Education of Women to meet the demands of the Social group perforce dwells upon the preparation of women for civic relations. Formerly, the relation of women to so-called social service was that of men to government. It was largely unorganized; it was not even the product of leisure; it was the by-product of leisure. It was a religious expression and it functioned through the church in the care of the sick, the relief of the poor and the protection of widows and orphans.

But the passing of time has brought complexities of living, and the amoebic community with its home, its school, its church and its town hall, has become a highly developed organism. All of the functions of

the individual home continue, but each has numerous interdependent relations. The home is still responsible for cleanliness and purity, but it cannot individually control the sewage of the city nor the disposal of garbage; it must provide itself with clean water, pure milk and wholesome food, but it cannot see that the city reservoir is clean, the dairy sanitary and the beef undiseased. Similarly the individual may no longer determine his housing environment; he must accept what he finds within the range of his income. The child no longer has the freedom of broad fields, wide streets and spacious school yards; he must trim his energy to the angles of his court-yard, and the parallels of the sidewalk. The schoolboy formerly merged into the apprentice, the apprentice into the journeyman, the journeyman slowly grew to be the master workman. Education commenced in the home; it continued through the school and the home and the shop on and on to years of maturity before it was considered "finished." To-day the school closes at 2 or 3 o'clock of the day and at twelve or fourteen years of age. The sick cannot be nursed by the kind neighbor, for blocks, even miles of cobblestones and street-car tracks and high buildings separate the one from the other; the poor can no longer be fed and clothed by the Good Samaritan, for he is not passing that way; the widow and the orphan may not now be cared for by the man in the big house, for the widows and orphans are too numerous and the big houses are also too numerous.

All of these duties now devolve upon the community at large. Whenever the group realizes its responsibility as a group, those obligations are assumed by the State. Social welfare and government are coming together, politics are being socialized; and with this merger, the woman whose pastime is was to administer the charities of the village, is assuming, must assume together with men, the social responsibilities of the State. The work which women should be prepared to meet, therefore, is of varied types. It may be subdivided into two main classes—that which is incumbent upon all women, that of the citizen, the elector, the unit in society, and that which is incumbent upon those who are willing to assume professional responsibilities—who wish to become the social physician or the social educator.

Education, therefore, faces the two problems: (1) the preparation of all women for civic comprehension and electoral obligations, especially as applied to general education, social relations and social economic systems; (2) the preparation of a group of women who shall become administrators of social organizations and leaders of social movements, or who shall carry on social instruction, social regeneration or social relief. The first problem is universal. It is the preparation

of the girl as well as the boy for civic life. The State should teach the child that it will be her duty to see that laws are passed and laws are enforced which shall assure health and comfort to her and her family. The Social Centre and the Civic Centre movements have proved that not only children but adults may be taught, and may be given opportunity for proper expression of social instincts. With the advance of moving pictures, reflectoscopes and other means of visualization, with the growth of the science of advertising, with the study of social psychology, and effective means of propagandism, the State may continue the education of the child, through the years from school to voters' booth, through the years of youth to manhood and womanhood; in fact, throughout life, disseminating ever among the masses the social standards which idealists have succeeded in embodying in law, so that in turn the masses may advance those standards and require of the State ever higher ideals.

The preparation of women for professional participation in social-civic affairs is a distinctly different question, and a new one. We may grant for the moment the thesis that every woman should be educated for self support, as well as drilled in the elements of household science and of civics. But we turn now to consideration of two distinct groups of women, one which does not face the immediate necessity for self-maintenance and one which looks forward to professional activity in social economics. The former are in this country daily clamoring for opportunities of self-expression. They perform their duties of home and society as society, the public, has standardized them. But they are not busy, they are not happy. They demand a larger arena for the powers their inheritance and their education have given them. Their brothers become masters of finance, they demand the right to become more than mistresses of bridge-whist and the gaming table.

They have a right to larger activity. They have no right to idleness. There may be an inalienable right to property—of that I am not certain. But of this I am convinced: there is no inalienable right to leisure. These women should be prepared to make large and ever larger contribution to the cultural, social, political advancement of the community. They should choose just as carefully, just as sincerely, just as efficiently, what is to be their professional interest and pursuit as their sisters who expect to enter gainful occupations. It may be music, or literature, it may be hygiene, or household economy, or geology, or psychology, it may be any one of the exact sciences, and it may be social economy. They, like all mankind, may have an avocation, a hobby, but they, like all the rest of mankind, should have a vocation.

Let us consider therefore this group which looks forward to professional activity in the social aspect of civic affairs—so-called social work. What differences should exist between preparation or standards for those who do not look forward to self-maintenance and those who anticipate the necessity of regular income? None, whatever. But the response comes at once that the services of the one may be unpaid, of the other paid. What of it! If each is rendering a service, should she not be equipped to do so? Would the public to-day permit a physician to practice without due certification because he happened to own a thousand shares of Pennsylvania Railway stock? Or would a Board of Education employ an untrained teacher because she was a large property holder? Why then should the social physician or the social teacher be entrusted with responsibilities without due training and experience?

The most difficult practical comeback to such a proposition is whether the "volunteer" worker will not then necessarily be paid and if she is paid to what extent it will affect the salaries and remuneration of those who need the income. This is a long-mooted question. My belief is this: If social service is a civic or quasi-civic activity, the same principle should maintain in the compensation of the employee as in all other civic and political service. Whatever system will secure for the position the best service should be adopted. It is a question of political theory. Such a principle once established should be maintained, exactly as decision with regard to payment of other civic employees and incumbents of other civic positions of importance.

It will also at once be argued that a vast service of administration now comes to the State from people not specifically trained. True; but two considerations demand recognition which involve a differentiation of administrative from executive duties. First, a schooling of experience in specific or allied or preparative lines is frequently as valuable, if not more valuable, than routine training. Thus organization experience, knowledge of finance, power to decipher cause and effect, are all highly contributory in the administration of large educational, remedial or corrective institutions, such as schools, hospitals, prisons, reformatories. Other qualities are essential in the direction of institutions devoted to research, while still others are needed in the management of smaller intimate organizations, such as settlements, playgrounds, homes. And the same principles of vocational guidance should be applied in selection of those who are to serve in the capacities of administration as in the executive, teaching or investigating positions.

Second, the day has arrived when training for all types of public

service is being demanded. The new generation will find itself called upon to prove its fitness for its occupation, whether public or private, whether volunteer or paid. The adoption of the principle that utilization of volunteer service shall depend upon the best effects to the work in hand, will result in the establishment of standards of efficiency, and consequent standards of preparation.

The mooted question of whether social work is at present a profession depends upon the attitude of the public and of the individual. If a community requires the workers to attain specified standards and the work to be of specified grade, in that community social economy is a profession. If an indivual attains specific standards of preparation and maintains specific standards of accomplishment, that individual is a professional social economist. But who shall set the standard? At present each private organization often in each community establishes its own standards or moves apace regardless of standards. But the adoption of so-called philanthropic activities by the State, the inclusion of social education in the responsibilities of the school system, the socializing of the State reformatories, prisons, hospitals and asylums, in fact the merging of social and civic efforts, will necessitate standardization. We may expect the time to be not far distant when it will be as necessary for the social physician and the social teacher and the social reformer to attain professional standards as it now is for the doctor or the teacher or the preacher.

There is, to my mind, a fundamental line of preparation. The range of social service is so wide, the diversity of social programs is so great, that some selection of type for even elementary training seems necessary. However, I maintain that any student looking forward to social work, volunteer or paid, should have studied or should study the principles of economics, of politics, of psychology, and of biology, and should have gained a knowledge of history and of literature—that is, should be familiar with the activities and ideals of man through the ages as recorded in history and revealed in literature. To be thoroughly equipped to lead, to teach, to relieve, to correct individuals or groups of individuals, youths or adults, I believe such fundamental training should be followed by studies in social institutions, social problems, social legislation, social education and social measurements.

And the preparation will not be complete without specialization in one or the other types of efforts for the promotion of social welfare or social research, requiring intensive study of the history, theory, methods, technique and philosophy of the type desired.

The method by which such training shall be given is not our present consideration. We are here attempting only to maintain that standards

of work and standards of worker should be set in the newer and more universal field of education, and that it is the responsibility of the State that such education should be efficiently conducted and that workers (teachers) should be adequately prepared for their service. The motive of private effort should be so to develop the civic consciousness that the State shall speedily accept the new ideal and assume the new responsibility for social education.

SUSAN M. KINGSBURY

THE SETTLEMENT AND THE IMMIGRANT

"America takes but to give again,
As the sea returns the rivers in rain
She gathers the chosen of her seed
From the hunted of every crown and creed.
'Twas glory once to be a Roman,
She makes it glory now to be a man."

The Neighborhood Houses are, for the most part, scattered about among the thirteen million foreign born, and the thirteen million children of foreign born inhabitants that our country harbors. What we are trying to do—you and I—is to bring to these adult foreigners and their families in their own surroundings the best American ideas and ideals. We go where they are; we try to go to the heart and center of their environment, and transform it, and so enrich our country with noble citizens. Mary Antin describes a foreign neighborhood as "picturesque in the eyes of social missionaries, the despair of Boards of Health, the hope of ward politicians, the touchstone of American democracy, a sort of House of Detention for the poor aliens where they live on probation, till they can gain a certificate of good citizenship." The foreign colonies in the cities are largely made up of people who have just landed. As one of the boys at the Jacob Riis House said, "You could not call this a neighborhood; it is really only an extension of the dock." Settlements have been well called "introducers," but in trying to introduce these people from the dock to our best ideas and ideals, we must remember always that too often America offers them the worst features of our civilization rather than the best. Let us beware then of talking of the "slums," unless we are quite sure that we do not confuse the inhabitants with the houses. The people are not "slummy;" "slum" is a correct term as applied to the tenements, and the tenements are native-born, the product of greed and the indifference of city governments.

Years ago someone asked me, "How can you be so much interested in politics?" to which I replied, "I never go into a tenement without longing for a better city government." Nothing could mean more to us than the phrase "Good Housing of the Working People." When Professor Racca first came to this country, in talking to poor Italian people, he found more than one boy who hated his home. When we remember that most of our education is given to us before we are six years old, we realize what a terrible thing it is that little children should hate their homes. Housing obviously is a problem for settlement-trained legislators, but even here the settlement, as a house, can do its mite. I remember that a girl once came into the College Settlement, and said as she walked about, "It is horrid at home; it is horrid at work; it is horrid everywhere in the world except here."

According to Mr. Robert Woods, the chief value of the settlement is the fact that it is a *dramatic* protest against the evils of our present civilization. When we tell our families that we wish to leave our comfortable homes and go to live on the crowded East Side, the social situation is brought home dramatically, concretely, and when Sunday dinner tables are made the scene of demands for social betterment that carry the weight of first hand knowledge, the larger concerns of society, presented thus definitely and personally, cannot be ignored.

In the early days in London, the critics of Toynbee Hall said that the residents tried to save men's souls with pictures, pianos and parties. I do not know about men's souls, but I have seen girls' souls saved by just such simple means. It is greatly to the credit of settlements that we have given so much thought to wholesome recreation. We moved into the foreign neighborhoods to help, and we found that one of the greatest needs was for recreation.

Indeed, the settlements are the best means we have to-day of discovering the needs of depressed neighborhoods, because the settlements, with their individual, personal method have gained the confidence of their neighbors. Settlements do not commit the sin of impersonality. An Italian injured in a construction camp is not "Number 220" of the gang, but Tony, supporting a wife, three children and his father and mother. Consequently the settlement workers can get the facts, even when they are intimate and personal, where the "investigator" cannot. I remember that a lecturer on Economics, who favored "investigations," once said at the Rivington Street Settlement that he was not interested in the "checker-playing girl." It is precisely "the checker-playing girl" who is of unique value in social investigation. At one time I did a little article on cigar-making. The young Bohemian girl workers, because they had played games with me, felt that they could safely

confide in me, and they told me what I could see in the factories where they worked. A State factory inspector from Albany was sent with me, and we saw just what the girls had told me of. The report was published in an important newspaper, and later copied by a trade paper of the manufacturers. The editor of the paper said to me, "You deserve great credit for this article." "Not I," I answered. "My friends." A social reformer once remarked to me, "Of course you have special knowledge of tenement houses. You have been taught by that brick-laying friend of yours."

A recent magazine artcle, referring to settlements, said, "It is a fine business, but for strong souls only." I have never felt this to be true. I have always thought that any sincere person can take part in the work, and that even a very young person can often be of much help. A young woman contributes the sense of the period at which she is living—and young sense is just as real as mature sense. The sense of the young college woman is particularly valuable because a college education stimulates the imagination, and it takes imagination to appreciate the alien's point of view. The college woman, has, too, the flexible mind that welcomes new facts; as one of my laboring friends said, "When something hits her in the eye, she can see it."

One of the things that has hit settlement workers "in the eye" is the fact that the immigrants bring gifts as well as needs to America. A group of old stock American ladies, among them a former Rivington Street resident, wishing once to help the Hungarian women in their city, decided to show them how to cook corn-meal mush, as that is a cheap and nourishing food. They arrived at their club room too late to start the cooking on time, and the result was half-cooked corn-meal, anything but pleasant to eat. Through their interpreter the Hungarians asked if they might entertain the uptown ladies at supper, and on the appointed evening they served a delicious banquet, using recipes that had been in the families for generations, and had doubtless fed kings in ancient Hungary!

The eager Russians bring us thinking power, the Italians love of beauty and courtesy and consideration, and all of them, by reason of their very economic status, can inject an element of great practical wisdom into our politics. John Morley says, "The voter who is most valuable to the State is the person who knows most of social misery, and the ways in which it can be mitigated." You have probably read of Miss Addams' experience with an illiterate woman whom she was helping to prepare her ballot. "Is the same bunch to have the spending of the money?" the woman asked, in regard to an appropriation for a hospital, and then voted "No." To every question she gave the same

answers that a civic league, which had spent hours on the subject, had advised.

The foreigners in our cities know social misery, and they will meet us more than half-way in solving our problems. It was a young immigrant student who wrote, "The American race possesses such an inherent capacity for permeating newcomers with its ways of thinking, its tastes, its habits of life, that a very small effort on the part of the natives is sufficient to attract and assimilate the stranger element."

We are thoroughly awake now to the necessity of "integrating" America. The only final way to make men—aliens and native-born alike—want to die for their country is to give them a country worth dying for. That means that we must spiritualize society, that the new era which the close of the war will bring must be an era of personal justice. And it is the settlements, in their work of interpreting aliens and natives to one another, that are helping them shoulder this great task together. In closing I adapt the words of a poet to our need:

"A people's voice!
We are a people yet,
We have a voice with which to pay the debt
To those who served America, and kept it ours.
So keep it ours, O God,
From brute control,
For saving this, we help to save mankind,
And drill the raw world for the march of mind,
Till crowds at length be sane,
And we be just."

JANE ROBBINS

"JOINING" LADENTOWN

Mt. Ivy, that joyous summer institution, has never taken very much cognizance of Ladentown, except as "the store," or a landmark on the way to the station. Not to discover, but to realize, that Ladentown has an existence, not only apart from the comings and goings of the care-free crowds on the hill, not only unrelated and indifferent to it all, but an existence of as peculiar social significance as that of the lower East Side, or the mountains of Kentucky and Tennessee, an existence made up of the same waste and futility, the same pity and terror—to get this is what I have been out at Mt. Ivy for this winter, as fellow in training of the College Settlements Association.

Those of you who know Ladentown know it from the outside, as a house and a church and a couple of stores, holding together a scat-

tered group of ugly dilapidated houses reaching up into the mountains. An old history of Rockland County speaks forcibly—"A generation passing away only recognized this name as locating a section where ignorance, lawlessness and goodlessness held full sway, when every crime known in the calendar was committed and where, if a stranger inadvertently entered, it behooved him to leave all hope behind. * * * I speak entirely within the bounds of truth when stating that so ill favored did the name of Ladentown become to the inhabitants of this county that an unintentional stigma is cast upon people born there, and the expression 'a Ladentowner' denoted, and still to a certain extent, denotes, a social pariah." Obviously, the spirit and enterprise

in each generation must have forced its way out of such an environment and to-day there is left a little degraded, dilapidated community, standardless, traditionless, shiftless, spiritless and helpless. There is a curious surface resemblance to the problem of the Southern mountains but there is nothing picturesque here—no weather-beaten logs and clay-plastered chimneys confuse the housing issue. No quaint drawling speech makes one doubt the beauty of pure English, and no flavor of romance condones the lawlessness and conceals the dirt.

It is the normality of the badness that is appalling—the accepted propriety of pauperism, the anticipation—scarcely shocked—of immorality. There are no industries—no steady work. Town orders and credit at the village store take the place of these in the winter. Desultory summer labor preserves a shiftless semblance of self support for a few families. The schools are two, with a common aim—

working papers. The single church is one of three charges with a total of seventy-five members. The amusements are the sociables, the soda fountain and the prayer meetings—supplemented by the state road. Illiteracy, feeble-mindedness, drunkenness, dishonesty, immorality—these are the constant common factors of life in Ladentown, and the hopeless essence of the whole thing is that Ladentown sees itself very much as Ladentown is—and is not impressed.

But the question I have been trying to answer this winter is not what to say, but what to do, about Ladentown and other Ladentowns. And I have discovered for myself what I am told is part of the creed of every social worker, but which has, even so, to me, like Chesterton's orthodoxy to him, the peculiar personal quality of discovery.

First—and here is the old, simple settlement spirit—one had to join Ladentown. Really to join Ladentown—any Ladentown—is much harder than to do social work in Ladentown. Joining Ladentown is rather like what joining the church was to our grandfathers—one must put away forever so many cherished things. Joining Ladentown is a psychological experience, a sociological experience, if you like, but the point I must make clear is—that it is an experience that changes not Ladentown—but you! As a social worker one sees Ladentown as a field for investigation and analysis, as a problem to be solved. As a Ladentowner—remember the unintentional stigma!—albeit still intelligent and enlightened and all those other superficial things, social workers are expected to be—as a Ladentowner, quite inconsistently and unjustifiably one loves dilapidated, depraved old Ladentown. The emphasis is shifted from my work to Ladentown. Local pride develops, not only, or even particularly, in Ladentown, but in you. Community responsibility is no longer something to preach, or even, mark me, to teach, but something to practise, with a peculiar new zest as one gets it little by little, as a co-operator on equal terms.

This winter it meant going to sociables, to prayer meetings and to parties, indiscriminatingly, as Ladentown goes, and not as a spectator, an appraiser of social value, but as a partaker. It meant getting the enjoyment out of a rowdy dance, done to discordant harmonicas, and leaving the meditation upon its morale until the morning after. It meant hours of gossip, intimate and intricate, around supper tables, in the store, along the road—it meant discussion and re-discussion from everybody's point of view, of everybody's quarrels, everybody's troubles and everybody's sins. It meant learning to express myself in terms of Ladentown, instead of insistently trying to teach Ladentown to express itself in terms of my enlightenment. Little by little I began to see and be sure, not how I felt, but how Ladentown felt.

I am very sure of what I have thought this winter, but I do wonder occasionally what I have done. "Sings," one or two entertainments—of an extremely primitive order—a somewhat aimless sewing class, an irregular story and game hour, a limited library, innumerable prayer meetings—plus my organ!—an irresistible little boys' club, some friends, and hours and hours of talking—is that social work—efficient, organized social work? More particularly—is that settlement work? Perhaps the question must remain. Perhaps the answer depends upon another. Is the social worker as a specialist an institution we are working to perpetuate, is he for all time a necessary lubricant of the social machine, or is the work of the widest vision that which swings steadily and unequivocally towards a very distant goal, of perfected cooperation—on equal terms? Do I enjoy being a social worker so much that I am unwilling to work for my own extinction? It is clearer to see in the country, perhaps because the problem is in simpler and more immediate terms. And yet—one needs to be a bit of a reactionary to work in the country. One's social consciousness must abide so patiently in embryo—and it is only an infinite tact and an infinite humility which will stammer—with enthusiasm—that others may not be ashamed to stammer too.

HELEN STORY READIO, *Smith Fellow*

OUR CHRISTIAN STREET CARNIVAL

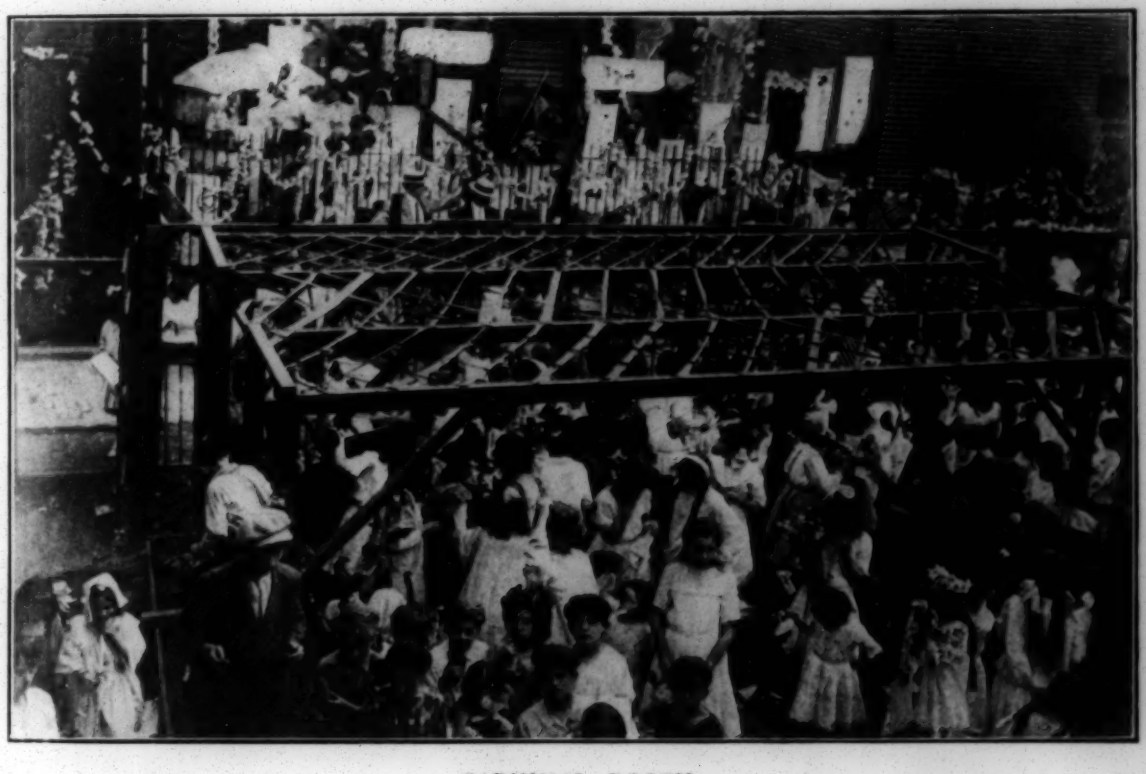
Some flavor of the excitement that obtains when "the circus is coming" pervades Philadelphia College Settlement circles when Carnival talk is on. This carnival day marks the high tide of the social joys that flow to and from the house in the spring, as Christmas with its multitudinous parties enriches the winter season. It is the day that sets the boundaries for the closely organized indoor activities and ushers in airier pleasures suitable for hot weather. It is a day when each one who has a part in settlement life expects to meet all the rest at some hour, for the good time is planned to include uptown and neighborhood literally morning, noon and night.

Athletic contests for boys and girls in Weccacoe Square, a small city playground, relieves the pressure on the front door in the morning hours, while busy crowds decorate the house and yards and anxious eyes scan the heavens for a cloud that may develop into a downpour to the dismay of paper tulip beds and far flung garlands and flags.

After lunch the parade! Grand it is in color and joy but short enough for the kindergarten kiddies to take with the rest. The Front

Street contingent joins us as we are marshaled on Christian Street. They have marched up from Front and Lombard in gala dress led by the band that is to electrify our combined forces. Clear is the head and stout the lungs of the marshal who succeeds in making the eager groups stay put.

One year we follow the rose-decked chariot of Health, Wealth and Happiness with their outriders, Cleanliness, Fresh Air and Sunshine. We that follow are the months in turn. January leads with its dancing little New Years and limping Father Time; Valentines follow, varied



CARNIVAL BOOTH

"Here grabbags, flowers, ice-cream, dramatics make glad the heart of youth"

and important, while April fools and showers and irresistible May flowers tread hard upon the heels of the lamb, trailing meekly behind the boisterous lion who heads the winds and snowstorms of unruly but popular March.

Another year we make a pageant of the Home when home activities and joys are pictured. Enormous scissors and spools and cards of buttons with thimble caps distinguish the sewers from the cooks, who in snowy garb brandish frying pans and toasters as marks of their profession. Little mothers wheel their infant charges with studied

care; games, gardening, dancing and music have their place in the home picture. Small firemen, postmen, street cleaners, librarians and schools testify of the city's care of the home, with parks and playgrounds offering opportunity for fine color effects.

After the parade and public entertainment in the square five cents will admit within the Settlement boundaries. Here grab-bag articles, flowers, plants, ice cream, dramatic entertainments—all for a song—make glad the heart of youth. The admission fee is necessary, so thronging are the crowds. The afternoon of joy is capped by an

"VALENTINES FOLLOW, VARIED AND IMPORTANT"

evening dance for grown-ups in yards and house, while the city makes Weccacoe gay with a Municipal Band Concert.

Then we rest a day and what are left of us pack all but the aroma away in closet and storeroom to be furbished up and used again next year.

This is "The Carnival" as seen from the standpoint of the house routine—a get-together day of all our forces, made possible by the funds that have been collected beforehand by the finance committee. Those of us who remember the unmeasured bliss of the dress-up days of childhood would hesitate to attempt to set bounds to the amount of joy such an occasion brings to imaginative children. Quite as valuable, perhaps, is the stimulus to the imagination provided to both children and adults not already blessed with that good gift of heaven.

This year the carnival falls on the third of June. The new feature

of special interest is the larger co-operation we hope to enjoy with the mothers and fathers of the neighborhood. Instead of the parade to Weccacoe, Christian Street from Fourth to Fifth will be roped off, the houses on both sides of the street decorated, booths erected, and the whole block will share in the entertainment of the larger neighborhood. Committees from the women's clubs will prepare decorations, do the necessary calling to insure neighborhood interest, and have a share as more than spectators when the day arrives.

Already as I write in the first week in May the children are eagerly pushing the preparations. Momentous questions are being propounded:

"How young" may you be allowed to come on Thursday nights when mothers and older sisters make banners and garlands?

"Can we decorate the alleys?" (Where, alas, we live!)

"Is the Pé-rade this Saturday?"

And so it goes. But I know that for a month our social minds will have that joyous objective that helps the clod to "climb to a soul in grass and flowers"—even if the flowers are paper.

ABIGAIL J. DAVIES

A LETTER FROM MISS WALD

(Miss Wald was to have addressed the Mt. Ivy conference, but was called to Washington for a meeting of the American Union against Militarism with President Wilson.)

May 4, 1916

I must say how truly sorry I am not to be with you at Mount Ivy, and the more so since I am deprived of the privilege of giving to your young people the message of how much we need the infusion of their enthusiasm and fresh life in our Settlement work. I am far from believing that the pioneer work was all done 20 and 25 years ago by a few. It would seem to me that there is a bigger demand for the pioneer to-day than ever before. The little neighborhood service has expanded into national and international service, and no institution that has ever been established can to my mind carry a human appeal comparable to that of the people who are in the Settlements. They get a hearing because they are not academic, and because what they say comes from real contact with the problems of the people.

Please tell your new recruits that to keep the Settlements flexible, ready to move on with the new demands of the times, we need them with their youth and inspiration as they need us with our understanding and experience.

This is the boast and the humble judgment of

Yours faithfully and affectionately,

LILLIAN D. WALD

ASSOCIATION NOTES

THE COLLEGE SETTLEMENT IN PHILADELPHIA'S CIVIC EXPOSITION

The Philadelphia To-day and To-morrow Civic Exposition, open from May 15 to June 10, has made heavy demands upon the College Settlement of Philadelphia. The headworker served on two general committees and as chairman of Exhibit Committee for three organizations, and house residents and volunteers were untiring and able in the assistance which brought to completion what is no doubt the most attractive and stimulating Settlements Exhibit ever presented in connection with any general Exposition. A Settlement house in action, and observed at length, is the best possible Settlement Exhibit. The highest praise of the weaker form of Exhibit—the fixed presentment—is that it has drawn many observers to the houses themselves and has stimulated interest where indifference and ignorance had prevailed.

The three booths for which our Philadelphia residents and helpers are responsible are briefly characterized here. A fuller description and interpretation of the symbolism employed, with, we hope, reproductions of the more striking features, will appear in a later number.

Booths 261-263 ASSOCIATION OF PHILADELPHIA SETTLEMENTS

President, Miss Anna F. Davies
Secretary, Mrs. R. R. P. Bradford

The Exhibit shows the underlying theory of the Residential House (Settlement) as a formative educational influence. It suggests the helpful and harmful opportunities which our country offers to the great mass of immigrants and to the native-born, especially to those who must live on our lower economic levels. It presents the Settlement life and work as a life and work on the social frontier—in the Outposts of Social Democracy—where the chief effort is to strive toward the universalizing of the healthful fruits of civilization and toward the elimination of its poisons.

Booth 265 THE COLLEGE SETTLEMENT OF PHILADELPHIA

Chairman Executive Committee, Mr. J. Rodman Paul, 505 Chestnut Street
Headworker, Miss Anna F. Davies, 433 Christian Street

The Exhibit, through the symbolic "Wheel of Settlement Life," suggests the activities which center in the neighborhood houses of the College Settlement of Philadelphia, and the usefulness of the numerous helpers who keep the wheel turning throughout the year. It displays the growth of the Settlement since its establishment in 1892 and indicates its continuing purpose in a community broken into classes separated residentially because of differences of income and education. Under the figure of new spokes for the wheel it indicates certain present and pressing needs to be met by gifts of money and the contribution of personality.

Booth 83 MOTHERS' ASSISTANCE FUND OF PENNSYLVANIA

State Supervisor, Miss Helen Glenn, Harrisburg, Pa.
Chairman Board of Trustees for Philadelphia, Mrs. Charles Gilpin

The Exhibit presents in the form of a chart the theory of the State and the family (whole and broken by the death of the father) on which the Mothers' Assistance (or "Widows' Pension") law rests, —viz.—The State assumes responsibility for the education of the children within its jurisdiction. It shows also the extent of such legislation in the United States and its present condition in Pennsylvania and Philadelphia County, and indicates the enlargement desired from the legislature of 1917 in order to cover worthily the work for which the law is designed.

A COMMUNITY CENTER IN BRYN MAWR

The idea of a Social Center in Bryn Mawr originated in an effort of the C. S. A. to find a means of reviving the waning interest of the Bryn Mawr undergraduates in the Association. There were many obstacles to doing actual personal work at the College Settlement in Philadelphia, and it was felt that some opportunity for social activity was necessary to make vital to the students the connection with the College Settlements Association. A conference was held in November to which President Thomas had invited representatives of the College Settlements Association and of the undergraduates. At this meeting a tentative plan for a social center in Bryn Mawr village was adopted, and the co-operation of the Philadelphia House was asked as advisor in the development of such an enterprise. The plan, as outlined, was to take over the old school building which has a central location in the village, and to put in charge a director to supervise college students in leading clubs and classes of a recreational and educational nature. Later it developed that the Federation of Churches was making a similar attempt to start a social center; and through the efforts of Dr. Kingsbury and Elsa Dennison Voorhees, a plan was worked out in which the social center should be established in answer to a demand from the whole community, with the Church Federation, the Main Line Citizens' Club and Bryn Mawr College as the three agencies particularly interested. A committee of sixty was formed to present the demand for the use of the school building to the Board of Education, and a pamphlet advertising the value of such a center was distributed in the village.

The College Settlements Association, through the Organizing Secretary and the Bryn Mawr Fellow, undertook to find out just what groups in the village would be interested in the activities of the social center. They found that the Business Women's Association, an organization federated with the National League of Women Workers, many girls in the two laundries and box factory, and residents of a new settlement of Italians were all interested in some such community effort. The one moving picture show and the weekly dances at the

Fire House were the only existing forms of public entertainment in the village.

As a basis of demand for use of the school building, the Organizing Secretary and the Bryn Mawr Fellow formed and directed a club of about thirty girls, that has been meeting in the building once a week since the first of March.

In April a mass meeting arranged by the committee of sixty demanded and secured the use of part of the old school building for community center activities, as an experiment for several months. A director, Miss Hilda Smith, Bryn Mawr 1910, came the first day of May to begin the work and develop a definite program. A partition was erected cutting off entirely from the rest of the building the rooms to be used for the Social Center and carpenters are now at work making the few necessary changes to prepare for use a large assembly room, one good-sized club room, a kitchenette, a dressing room, two small offices and a large hall suitable for playing games, etc. There is also a space out of doors which may be used for a basket ball court.

An Executive Committee has been formed to undertake the responsibility of the Social Center and the financial burden is to be shared by the whole community. At last the Community Center in Bryn Mawr may be regarded as a reality.

DOROTHY V. WESTON, *Bryn Mawr Fellow*

PRACTICAL SUGGESTIONS FOR COLLEGE CHAPTERS

The Organizing Secretary, in her Report to the Electoral Board at Mt. Ivy, made several valuable suggestions for the work of the undergraduate electors. Co-operation and more detailed organization are the great needs. Careful note should be taken of all girls going from sub-chapters to colleges, to keep the interest of the sub-chapter members, and to help the undergraduate elector pick out girls interested in the C. S. A. in the freshman year.

Card catalogues of members should be kept in all the colleges; and each year the cards of the graduating class should be filed with the Organizing Secretary, who will make lists from these to send to each alumnæ elector, and to the headworkers, that they may have a large field from which to draw volunteers.

A definite program for winter work should be worked out for each chapter; lectures, teas, exhibits, etc., should be planned in each chapter with the aid of the Organizing Secretary. The Publications Committee is constructing a small traveling exhibit of settlement activities, that will be ready for use in the fall, and may be obtained by applying to the Organizing Secretary.

Wherever possible, part of the chapter work should be organizing sub-chapters in the schools near each college. The Association is ready and anxious to help place college girls in the settlements for summer work; if we can not find work for them in our own settlements, we will place them in other settlements. As one of the large men's universities has pointed out, there is very little real effort in most social organizations to train immature and inexperienced students; and the C. S. A. occupies a strategic position for equipping college students for future leadership in the solution of social problems.

ALUMNÆ CHAPTERS ATTENTION!

The conference on alumnæ support suggested that uniform literature be used by all the alumnæ chapters in canvassing. The Publications Committee is now preparing a leaflet for use in the fall canvass. Suggestions, including sample literature of individual chapters, and requests for the new uniform leaflets, stating the number required, should be sent to the Chairman, Mrs. Horace T. Fleisher, 2223 Green Street, Philadelphia, Pa., by August 1.

CENTRAL BUREAU OF PUBLICITY AND APPEALS

The Association has established a central bureau of publicity and appeals for the use of the individual settlements, chapters and sub-chapters. It hopes thereby to put at the service of members seeking ideas or methods for publicity and appeals, all the ideas and methods similarly evolved by all the other members of the Association. Copies, therefore, in duplicate, of all leaflets, pamphlets, appeals, newspapers and magazine articles or notices referring to any of the settlements, chapters or sub-chapters should be filed with Miss Helen Zagat, 95 Rivington Street, New York City, who will be glad to put the services of the bureau at the disposal of any applicant.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., required by the Act of Congress of August 24, 1912, of COLLEGE SETTLEMENTS ASSOCIATION QUARTERLY, published quarterly at New York, N. Y., April 1, 1916.

State of Pennsylvania, County of Philadelphia.

Before me, a Notary Public, in and for the State and county aforesaid personally appeared Elizabeth R. Hirsh, who, having been duly sworn according to law, deposes and says that she is the editor of the COLLEGE SETTLEMENTS ASSOCIATION QUARTERLY, and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher: College Settlements Association (Grace Leigh Duncan), 1 Madison Avenue, New York.

Editor: Elizabeth R. Hirsh, 2215 Green Street, Philadelphia.

Managing Editor: None.

Business Managers: None.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.)

College Settlements Association, whose officers are: Ellen T. Emerson, Concord, Mass., President; Nathalie Wilson, 3609 Baring Street, Philadelphia, Pa., vice-president; Eleanor M. Doty, 567 West 113th Street, New York, secretary; Mrs. George C. Macan, Jr., 202 Taylor Avenue, Easton, Pa., treasurer; Elizabeth R. Hirsh, 2215 Green Street, Philadelphia, editor.

3. That the known bondholders, mortgagees, and other security holders, owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (if there are none, so state): None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is.....

(This information is required from daily publications only.)

ELIZABETH R. HIRSH, Editor.

Sworn to and subscribed before me this 30th day of March, 1916.

DAYTON M. ELIOT, Notary Public.

(My commission expires January 19, 1919.)

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